

**Revised Syllabus Sept 17, 2018-09-11**

RELI 4741  
**CONTEMPORARY ISSUES IN THE STUDY OF RELIGION**  
Carleton University  
Religion Program  
College of Humanities  
Fall 2018

**Professor Deidre Butler**

Office Paterson Hall 2a49  
Office hours: Tuesdays and Thursdays  
2:30-3:30 or by appointment  
Course email: deidre.butler@carleton.ca

**Taking this course in 2018:**

*What do we mean by theory and method in the study of religion? One approach is historical: how have scholars of religion understood their project? What questions and assumptions shaped their inquiry? The Carleton Religion program recognizes the importance of this chronological evolution in devising two linked courses in the third and fourth year. The third-year course, RELI 3741, examines classical approaches while this course focuses on contemporary issues. In 2018, we are at a transitional moment where you could not yet have taken 3741. This means we need to do some catch-up to ensure that you are familiar with the figures, questions and debates that contemporary theorists engage.*

The focus of this fourth-year seminar, **Contemporary Issues in the Study of Religion**, is to explore and late twentieth and twenty-first century scholarship on religion focusing on debates and theoretical and methodological approaches. The divide between the end of the material covered in RELI 3741 and the beginning of this course is linked to a generational shift in the late 20<sup>th</sup> century scholarship that continues to resonate through religious studies today. This reflexive turn interrogated the foundations of Religion and its legacy: is religion a viable category? What do we assume, privilege, marginalize, obscure, and seek to correct when we study Religion? How do we take seriously the political dimensions of the religious studies project especially in terms of gender, colonialism, globalization etc.? These decentering questions participate in a larger conversation throughout the academy that reflect and reverberate back through religious studies. As an interdisciplinary endeavour the academic study of Religion continues to engage cognate disciplines that contribute both theoretical questions and methodological approaches. The connection between theory and methods/methodology will be central to our conversation and thus we will have several workshops on method / methodology including Oral History/Ethnography, Gender & Sexuality, Material Culture, Indigenous Methodology, Archival Research. *This course includes several experiential learning elements.*

*Precludes additional credit for RELI 3301, RELI 4301, RELI 4740 (no longer offered).*

*Prerequisite(s): fourth-year standing in the Honours B.A. Religion program, or permission of the department.*

**Absence policy:** Any student who misses more than 3 of the scheduled class meetings (9 hours) without valid and documented reasons for these absences is not eligible to pass the course. Students who miss a class for religious reasons **must** email the professor to have the absence excused. See the end of this syllabus for additional class policies.

*We acknowledge that the land on which we gather to meet for this course is the traditional unceded territory of the Algonquin Anishnaabeg people*

**Requirements for all students: See end of syllabus for details**

- 15% 2 x Lightning Theory (7.5% each)
- 15% 2 x Meme / Leading class discussion (7.5% each)
- 10% “Force for Good” Participation
- 30% Reading Prep (2-3 pages each) due at beginning of class in class 8x per semester
- 30% Take-Home Final Paper or 2x Short Papers (15% each) due Dec 14

Total: 100%

**Required Texts:** *Readings from the textbook are identified with an \*. All other readings (including recommended texts) are on reserve and can be located through ARES on CULearn.*

- ***The Cambridge Companion to Religious Studies*, ed. R. Orsi** (at bookstore)\*

*Recommended:*

- *Theory for Religious Studies*, T. K. Beal (available as e-book through library)
- *Critical Terms for Religious Studies*, ed. Mark Taylor

**Learning Outcomes: The student will be able to:**

1. *Explain and discuss the arguments and contributions of key 19<sup>th</sup>-21<sup>st</sup> century theorists and how they relate to one and other within the larger discipline.*
2. *Critically analyse theoretical and methodological arguments in dialogue with one and other*
3. *Facilitate and participate in an informed conversation around religious studies debates and demonstrate the value of religious literacy*
4. *Construct their own arguments consistent with the academic study of religion and analyse arguments of others with awareness of theoretical methodological issues*

**CLASS MEETINGS:**

**Class 1: September 6: Intro to class**

1. Introductions: Course overview, decide on evaluation / process for readings, sign up for presentations (60 mins)
2. Nailing theses to the doors of floor 2a:
  - Bruce Lincoln, “Theses on Method” *Method and Theory in the Study of Religion* 8 (1996), 225-227
3. Lightning intro: Prof Butler: E.B. Tyler, James Frazer, Sigmund Freud

*Recommended:*

- Tim Fitzgerald, “Bruce Lincoln’s ‘Theses on Method’: Antitheses.” *Method and Theory in the Study of Religion* 18 (2006): 392-423.

**Class 2: Sept 13: Definitions / Defining Histories**

1. Lightning: Emil Durkheim (Prof) , Karl Marx (**Jazzmin**), William James (**Dayna**),
2. Defining Histories : Leading Class:
  - Eric Sharpe, “The Study of Religion in Historical Perspective” in John R. Hinnells, ed., *The Routledge Companion to the Study of Religion*. London: Routledge, 2005, 21-38
3. Boundaries and Definitions:

- Leading Class Jonathan Z. Smith, “‘Religion’ and ‘Religious Studies’: No Difference at All.” *Soundings* 71 #2/3 (1988): 231-244
  - Leading Class (Dayna) Thomas Tweed, “Marking Religion's Boundaries: Constitutive Terms, Orienting Tropes, and Exegetical Fussiness.” *History of Religions* 44/3 (2005): 252-276
4. Memes: Why Meme/How to Meme: google photo search, putting it together, mematic

*Recommended:*

- Interview with Russell McCutcheon “Religion as *Sui Generis*”  
<https://religiousstudiesproject.com/podcast/russell-mccutcheon-on-religion-as-sui-generis/>
- Russell McCutcheon, “‘It’s a Lie. There’s no Truth in It! It’s a Sin!’: On the Limits of the Humanistic Study of Religion and the Costs of Saving Others from Themselves.” *Journal of the American Academy of Religion* 74/3 (2006): 720-750.
- Leigh E. Schmidt, “On sympathy, suspicion, and studying religion: historical reflections on a doubled inheritance” in R. Orsi, ed. *The Cambridge Companion to Religious Studies*, New York: Cambridge University Press, 2012. 17-35.\*
- Mark C. Taylor, “Introduction,” in *Critical Terms for Religious Studies*, Mark C. Taylor, ed. Chicago: University of Chicago Press, 1998, 1-19
- William E. Arnal, “Definition” in: W. Braun and R. McCutcheon, eds., *Guide to the Study of Religion* (London, 2000), 21-34.

**Class 3: Sept 20: Religion versus/and Theology**

1. Lightning: Rudolf Otto (Matthew), Max Weber,
2. Religion vs. Theology:
  - Leading Class (and next article): (Jazzmine) Margaret Miles, “Becoming Answerable for What We See” *Journal of the American Academy of Religion* 68 (2000), 471-85.
  - Thomas A. Lewis, “On the Role of Normativity in Religious Studies” in R. Orsi, ed. *The Cambridge Companion to Religious Studies*, New York: Cambridge University Press, 2012. 168-184\*
  - Leading Class (Dayna) Helmer, “Theology and the Study of Religion: A Relationship” in R. Orsi, ed. *The Cambridge Companion to Religious Studies*, New York: Cambridge University Press, 2012. 2012. 230-254\*
3. Gendered Religious (theological) Text Workshop (read one to discuss in class)
  - Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity*, New York, New York: HarperCollins. 2002. 188-197 (on reserve)
  - “Jewish Attitudes towards Gender difference” <http://www.aish.com/ci/w/48955181.html>
  - What should Christians think about Gender issues:  
<https://www.google.com/search?q=what+does+the+bible+teach+about+gender&ie=utf-8&oe=utf-8&client=firefox-b-ab>
  - What did the Buddha think of women? <https://bhikkhucintita.wordpress.com/home/topics-in-the-dharma/uoposatha-1272012/>

*Recommended:*

- Donald Wiebe, “The Failure of Nerve in the Academic Study of Religion” *Studies in Religion/Sciences Religieuses* 13 (1984), 401-22.
- Donald S. Lopez, “Belief” in Mark C. Taylor, ed. *Critical Terms for Religious Studies*, Chicago: University of Chicago Press, 1998, 21-35

**Class 4: Sept 27: History of/and Religion**

1. Doing History: Guest speaker, Professor Pamela Walker, History

- Elizabeth Elbourne, “Mother’s Milk: Gender, Power and Anxiety on a South African Mission Station, 1839-1840” in P. Grimshaw and A. May, eds. *Missionaries, Indigenous Peoples and Cultural Exchange*, (Brighton: Sussex Academic Press, 2010)10-21
- 2. Lightning: Friedrich Nietzsche (Anna), Mircea Eliade (Anna)
- 3. Narrative History: Leading Class: Adam Berk
  - Hayden White. “The Question of Narrative in Contemporary Historical Theory.” *History and Theory* 23 (1984): 1–33. e

*Recommended:*

- Jan Assmann. “What is Cultural Memory” in *Religion and Cultural Memory* (Stanford: Stanford University Press, 2006). 1-30

**Class 5: Oct 4 Workshop: Feminism, Gender, Sexuality**

**Guest speakers: Aisha Geissinger,**

1. Lightning: Prof Butler: Mary Daly, Carol Christ, Monique Wittig, Elisabeth Schussler-Fiorenza,
2. Lightning: Judith Butler (Dayna), Luce Irigaray (Shannon), Julia Kristeva (Anju), G.C. Spivak (Suzanna),
3. Contemporary Issues: Gender & Sexuality
  - Leading Class: (Anna) Darlene Juschka, “Gender,” in John R. Hinnells, ed., *The Routledge Companion to the Study of Religion*. London: Routledge, 2005, 229-242
  - Claudia Schippert, “Implications of Queer Theory for the Study of Religion and Gender: Entering the Third Decade” *Religion and Gender*, 1, no. 1 (2011): 66-84. Online: <https://www.religionandgender.org/articles/abstract/10.18352/rg.8/>
  - Leading Class (Anju) Marie Griffith, “Sexing Religion” in *The Cambridge Companion to Religious Studies*, (New York: Cambridge University Press, 2012), 338-359.\*
  - Elisabeth Schüssler Fiorenza, “Critical Feminist Studies in Religion.” *Critical Research on Religion* 1 #1 (2013): 43-50

*Recommended:*

- Daniel Boyarin, “Gender” in Mark C. Taylor, ed., *Critical Terms for Religious Studies* (Chicago, 1998), 117-135.
- Roussel, Jean-François and Downs, Christian. “Epistemological Perspectives on Concepts of Gender and Masculinity/Masculinities.” *Journal of Men's Studies*, 15/2 (2007): 178-196.
- Saba Mahmood, “Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival.” *Cultural Anthropology*, 16/2 (2001): 202-236.
- Kent Brintnall, “Queer studies and religion,” *Critical Research on Religion*, 1, no. 1 (2013): 51-61.
- Randi Warne, “(En)gendering Religious Studies.” *Studies in Religion/Sciences Religieuses* 27 #4 (1998): 427-436.
- Joan Scott, “The Evidence of Experience” *Critical Inquiry* 17 (1991), 773-797.

**Class 6: Oct 11 Workshop: Oral History and Ethnography (NOTE CHANGE IN SCHEDULE)**

1. Workshop: Oral History and Ethnography, Guest speaker: Professor Betina Appel Kuzmarov, Law and Legal Studies; Corinne Baray, doctoral student.
  - Donald A. Ritchie, “An Oral History of our Time,” in *Doing Oral History*. Oxford: Oxford University Press, 2015. 19-41,

*Recommended:*

- Talal Asad, “Anthropological Conceptions of Religion: Reflections on Geertz” *Man*, 18, no. 2 (June 1983): 237-259.
- Tavory and Timmermans. 2009. “Two Cases of Ethnography: Grounded Theory and the Claire Payton; Vodou and Protestantism, Faith and Survival: The Contest over the Spiritual Meaning of the 2010 Earthquake in Haiti, *The Oral History Review*, Volume 40, Issue 2, 1 July 2013, 231–250,
- Daniela Koleva Daughters’ Stories: Family Memory and Generational Amnesia *Oral History Review* (2009) 36 (2): 188-206
- Peter Ester “It was very, very churchy”: Recollections of Older Dutch-Americans on Growing up in Holland, Michigan *Oral History Review* (2008) 35 (2): 117-138
- Kim Lacy Rogers; Being Peace and Practicing Peace: New Mexico Buddhists and the Peace Within, *The Oral History Review*, Volume 41, Issue 2, 1 September 2014, 301–313
- Extended Case Method.” *Ethnography* 10:243-263.
- Ann Taves, “Special things as building blocks of religions” in: Robert A. Orsi, ed., *The Cambridge Companion to Religious Studies*. Cambridge: Cambridge University Press, 2012, 58- 83.\*
- Kublu, A.; Laugrand, F.; Oosten, J. (1999), “Interviewing the Elders”. In F. Laugrand and J. Oosten (eds.), *Interviewing Inuit Elders, Vol. 1*, Iqaluit: Nunavut Arctic College, pp. 1-12.

### **Class 7: Oct 18: Indigenous Methods /Religious Studies as Colonial Project**

- Lightning: Derrida (**Jazzmine**), Foucault (**Suzanna**), Lyotard
- Indigenous Methods Workshop: Guest Speaker: Ph.D student Sharon Agnagak: Presentation and in-class analysis of oral history interview: shareable link of the interview, <https://drive.google.com/open?id=1HzNidnflIR-T96f-UNQe4I5FaB0dBGRA> continues with this link: <https://drive.google.com/open?id=1a5fbMYTU0Vuguf38VSQMRXGMK6sTArb3>
  - Kovach, Margaret. “Indigenous and Qualitative Inquiry: A Round Dance?”, in *Indigenous Methodologies: Characteristics, Conversations and Contexts*. Toronto: University of Toronto Press, 2010. (17 pages)
  - King, Sarah J. "Context Matters: Studying Indigenous Religions in North America." *Religion Compass* 7, no. 11 (2013): 498-507.
- Religious Studies as Colonial Project:
  - Leading Class (**Suzanna**) Edward Said, “Introduction,” and “Latent and Manifest Orientalism,” in *Orientalism* (New York: Vintage Books, 1979), pp. 1-30
  - Leading Class (**Adam**) David Chidester, “‘Classify and Conquer’: Friedrich Max Müller, Indigenous Religious Traditions, and Imperial Comparative Religion,” in *Beyond Primitivism: Indigenous Religious Traditions and Modernity*, edited by Jacob Olupona (London: Routledge, 2004), pp. 71-88

#### *Recommended:*

- Edward Said “Interview on Orientalism”: [https://www.youtube.com/watch?v=fVC8EYd\\_Z\\_g](https://www.youtube.com/watch?v=fVC8EYd_Z_g)
- Richard King, “Orientalism and the Modern Myth of ‘Hinduism.’” *Numen* 46/2 (1999): p 146-185.
- Malcolm Ruel, “Christians as Believers” in: Michael Lambek, ed. *A Reader in the Anthropology of Religion* (Oxford, 2002), 99-113.
- Tomoko Masuzawa, *The Invention of World Religions or How European Universalism was Preserved in the Language of Pluralism* (Chicago: University of Chicago Press, 2005)
- Bruce Lincoln, *Holy Terrors: Thinking About Religion After September 11* (Chicago: University of Chicago Press, 2003), 1-50. Thursday: Bruce Lincoln, Holy Terrors, 51-95.
- Linda Tuhiwai Smith, Decolonizing Methodologies.

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No class Oct 25 Fall Break

**Class 8: Nov 1: Field Trip: Ottawa Jewish Archive & Pop Up Museum**

1. Archival Research / Community Memory: Ottawa Jewish Archive  
*Meet at the Ottawa Jewish Archive in the Jewish Community Centre. 21 Nadolny Sachs Private, Ottawa, ON K2A 1R9*
  - o Millar, Laura A. Archives. "What are Archives" in *Principles and Practices of Archives*, Facet Publishing, 2017. <https://ebookcentral.proquest.com/lib/ottawa/detail.action?> 1-22.
  - o Somers, James. "Keepers of the Secrets." *The Village Voice*. 20 September, 2017. <https://www.villagevoice.com/2017/09/20/keepers-of-the-secrets/>.
  - o Terry Cook and Joan M. Schwartz, "Archives, Records, and Power" in *Archival Science v. 2*, 2002. 171-185
  - o Jardin, Xenii. "Guatemalan Archives May Help Locate Missing". *NPR*, January 31, 2007. <https://www.npr.org/templates/story/story.php?storyId=7082424> Read text, and listen to audio. (8:54 minutes)

**Class 9: Nov 8: Material Culture**

1. Workshop: Material Culture: Guest speaker, Dr. Robert Ehrenreich, US Holocaust Memorial Museum
2. **Religious Studies readings in material religion / material culture**
  - o Matthew Engelke, "Material Religion", in R. Orsi, ed. *The Cambridge Companion to Religious Studies*, New York: Cambridge University Press, 2012. 209-229\*
  - o Jamal Elias, "Truck Decoration and Religious Identity: Material Culture and Social Function in Pakistan." *Material Religion* 1/1 (2005): 48-70.

*Recommended:*

- o Anne Blackburn, "Buddha-Relics in the Lives of Southern Polities." *Numen* 57 (2010): 317-340.
- o Colleen McDannell, "Material Christianity," in *Material Christianity and Popular Culture in America* (New Heaven: Yale University Press, 1997), pp. 1-16.

**Class 10: Nov 15: Disciplinary Turns**

1. Lightning: Jonathan Z. Smith, Russel T. McCutcheon, T (Adam BERK). Masuzawa
2. Leading Class (Suzanna) Russel McCutcheon, *Manufacturing Religion: The Discourse on Sui Generis Religion and the Politics of Nostalgia*. Oxford: Oxford Univ. Press, 2003. 27-50
3. Leading Class () J. Z. Smith, *To take place: Toward Theory in Ritual*. Chicago, Ill: University of Chicago Press., 1- 23; 1987
4. Leading Class (Anju) Tomoko Masuzawa, *The Invention of World Religions: or, How European Universalism was Preserved in the Language of Pluralism*. Chicago, Ill: Univ. of Chicago Press. 2007. 1-30

*Recommended:*

1. McCutcheon, Russell T. "We're All Stuck Somewhere": Taming Ethnocentrism and Transcultural Understandings," in *Critics not Caretakers: Redescribing the Public Study of Religion*, 73-83.
2. Smith, Jonathan Z. "In Comparison a Magic Dwells," in *Imagining Religion: From Babylon to Jonestown*, 19-35.
3. Robert Orsi, "The 'So-Called History' of the Study of Religion." *Method and Theory in the Study of Religion* 20 (2008): 134-138.

4. Kitagawa, Joseph. "The History of Religions at Chicago," in *History of Religions: Understanding Human Experience*. Atlanta: Scholar's Press, 1987. pp. 133–144.

### **Class 11: Nov 22: Living Religion: Ritual & Practice**

1. Lightning: Catherine Bell (Anju), Victor Turner (Matthew), Ronald Grimes (Shannon)
2. Ritual: Leading Class (Shannon)
  - o Ron Grimes, "Ritual" in *Guide to the Study of Religion* W. Braun and R.T. McCutcheon, eds., Cassell: London and New York, 2000. 259-269;
  - o Asad, "Towards a Genealogy of the Concept of Ritual," *Vernacular Christianity: Essays in the Social Anthropology of Religion* (Lilian Barber Press, 1988), 73–87;
3. Religion as Practice: Leading Class (Matthew)
  - o Robert Orsi, "Snakes alive : religious studies between heaven and earth" in *Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them*. Princeton, N.J: Princeton University Press, 2005. 177-206

#### Recommended:

- o Ed Muir, "Introduction" in *Ritual in Early Modern Europe* (Cambridge, 1997), 1-11.
- o Frits Staal, "Interpretations of Ritual" in *Rules Without Meaning: Rituals, Mantras and the Human Sciences* (New York, 1989), 115-140.

### **Class 12: Nov 29:**

1. Lightning: E.E. Evans-Pritchard, Clifford Geertz (Adam), Peter Berger
2. Anthropology of Religion: Lead class (Matthew)
  - o Baltimore, Md.: Johns Hopkins Univ. Press, 1997. 27-54
3. Sociology of Religion: Lead class (Shannon)

### **Class 13: Dec 6: TBD**

#### Possible topics for final dates:

- o Religion and Public Life
- o Insiders/Outsiders
- o New Religions / Religious Movements
- o Religion and Cognitive Sciences
- o Psychology of Religion
- o Class presentations / field trip

#### **REQUIREMENTS:**

##### **15% Any 2 Short Papers:**

*8-10 pages plus proposal and annotated bibliography*

*Topics must be approved in advance. Choose from the following formats noting that you may complete both short papers as the contemporary/theme/debate format, but you must complete at least one of this type. Therefore, you may only complete up to one practice type projects (policy, grant, course outline).*

- Policy Paper to justify Religious Studies program (8-10 pages)
- Grant application for Religious Studies project (8-10 pages) (OGS or SSHRC)
- Annotated Course Outline for Undergrad course

- Contemporary Theme, Issue, Debate

Paper 1:

- Proposal/Annotated bibliography due Oct 11<sup>th</sup>
- Rough Draft (optional but recommended) due Oct 18<sup>th</sup> (email to professor)
- Short Paper due Oct 29<sup>th</sup>

Take-Home Paper 2:

- Proposal/Annotated bibliography due Nov 19<sup>th</sup>
- Rough Draft (optional but recommended) due Nov 29<sup>th</sup> (email to professor)
- Take Home Final paper due Dec 14.

**Proposal:** All proposals (including for Term Paper) take the format of applying to present at an academic conference and when you submit an article for publication (keywords)

1. Name
2. Program and affiliation
3. Title of paper
4. Abstract (~250 words) Follow guidelines at: <http://advice.writing.utoronto.ca/types-of-writing/abstract/>
5. Keywords (5-8)

**Annotated Bibliography:**

Short paper: 5-6 outside sources plus relevant course readings

Final paper: 8-10 outside sources plus relevant course readings

- Include a bibliographic entry for each source according to Chicago Manual of Style (Notes and Bibliography format).
- Each entry should include one paragraph that summarizes why this source is relevant to your paper.
- Do not copy abstract, this must be in your own words and specific to your project.

**Rough Drafts:** Rough drafts are optional. Please submit electronically by email as a word document. I will return to you with track changes. When you submit your final paper, attach a printed copy of the rough draft with my comments changes visible. You will get credit for attending to feedback and participation credit for submitting the rough draft.

**Practice Projects:** For each of these assignments (Policy paper, Annotated Course Outline, Grant application), please speak to the professor about format and expectations for more details about how you will proceed with your particular assignment. All assignments should be printed and handed in in person.

Policy Paper: Research examples of policy papers that argue in favour of a religious studies program at either the secondary or post-secondary level. Argue in favour of such a program to submit to the Ontario Ministry of Education Ontario (secondary) or Ministry of Training, Colleges and Universities (post-secondary). A strong policy paper makes a clear and sustained argument while marshaling evidence to support its claims and conclusions.

Annotated Course Outline: Develop a one semester course outline (13 class meetings 1x / week, 25 class meetings 2x/week) 1000 or 2000 level undergraduate course or a 12 week unit at grade 12 secondary level for Winter 2019. Course outline should include: Course name, course description, dates, assignments, activities / topics / main questions themes for each class, readings for each class. Annotate this outline to demonstrate that you are taking seriously the debates, issues, and themes of this course even if some of these issues will remain implicit in the teaching. Justify decisions about how the course was designed.

Your annotation should directly reference the theorists/readings we are using and demonstrate outside research specific to your project and include a bibliography.

Grant Application for OGS (or SSHRC) Religious Studies Funding: The goal of this assignment is for you to experience the task of applying for funding at the graduate level.

OGS application: <https://gradstudents.carleton.ca/awards-and-funding/external-awards/ogs/>

For this application you are applying for your area of study. For the purposes of this assignment, assume you are applying to a MA program in Religious Studies where you will focus on a theoretical/methodological project that is congruent with this course. Develop 5-7 page draft which you will then distill into the required 4000 character project description. Your draft must have citations and include a list of works cited.

SSHRC funding: MA level. Develop application online without submitting. Must include a list of works cited.

### **30% Take Home Final Paper**

Must address topic central to the questions and debates that are raised in this course. Topic must be approved by professor in advance. The paper must have a clear research question which your paper answers by engaging relevant course readings as well as original research. A strong research paper will develop a sustained argument in response to the research question by marshaling evidence to support the argument.

- 5% Paper proposal for Annual ZC Religion Conference (1 page) due Nov 19<sup>th</sup>
- Rough Draft (optional but recommended) due Nov 29<sup>th</sup> (email to professor)
- 5% annotated bibliography due Nov 19<sup>th</sup>
- 20% Take Home final paper (18-20 pages) due Dec 14<sup>th</sup>

**Commitment to attendance and preparation:** This course aims at developing disciplinary literacy as both a capstone to your honours degree in Religion and in preparing you for advanced studies in Religion and cognate disciplines. Please note the amount of weekly preparation this upper level seminar demands: Regular attendance, having read the required texts in advance of the class meeting and preparing discussion points are all essential to your success in this class. *MA students who are taking this course are expected to regularly integrate the questions and concerns of the MA in Religion and Public life program.*

**Participation: “Force For Good”:** I ask you to be a “force for good” in this seminar. The standard for participation is regular attendance, well-prepared readings, and collegiality. To be collegial in this context is to be invested in the success of the class and supporting your fellow students’ learning and growth as scholars of religion through critical discussion and debate.

**MEME + Leading Class Discussion:** Develop a meme to prompt discussion of the day’s readings. You will be evaluated on how you generate a rich and relevant discussion of the readings and related debates and themes. You should include at least one activity (i.e. not simply discussing the readings in a group). You are encouraged to bring in outside resources to facilitate discussion (i.e. video clips, web sites, pieces of texts, images or objects).

*Recommended ap:* Mematic

**Reading Prep: 2-3 pages each, 8x per semester. Please label RP #1, #2, #3 etc. with the week it is due and the readings you are referring to.**

*This portion of your evaluation asks you to demonstrate that you have read and understood required readings in order to helpfully and substantively participate in class discussions and workshops. Reading*

*preps are due at the beginning of class. You must engage all of the required readings for a given class. You are encouraged to connect your discussion to other readings from outside class or from your research. Any of the following modes are acceptable:*

- a. Identify theme(s) that tie the readings together. Discuss the theme in light of each reading.*
- b. Compare and contrast readings: although each of the readings are about religion, they have different central arguments and are concerned with different questions. Explore and explain similarities and differences.*
- c. Identify one major question that you still have after reading each reading (one per reading). Discuss this question in such a way that you illustrate.*
- d. Write a letter about the readings that allow you to explore the readings. Address the letter to someone that will allow you to do this in an interesting way: to one of the authors, to a clergy person, to a student who does not study religion, to your parents who wonder what it is you do when you study religion etc.*

**Lightning Theory:** The goal of these lightning theory intros is for the group to quickly gain familiarity with a broad range of theorists who have historically contributed to the academic study of religion. Each lightning intro should be 5 minutes and give basic information (name, dates, school of thought, influences) and spend the rest of the time focusing on their relevance for religious studies (what they argued, key texts and quick overview, who they influenced / who responded to them to go in a different direction, key quotes). This presentation should be presented as a PowerPoint (or other presentation platform) presentation with 5 slides. Consider ending with some trick to remember this thinker.

*Recommended organization:*

Splash Slide: Thinker's name, your name

Slide 1: Biographical information / historical & intellectual context (including influences), significance in the academy (beyond Religion)

Slide 2, 3 and 4: A curated selection of central arguments focusing on religious studies, quotations, key positions and issues, critiques may be here or last slide.

Slide 5: Influence (historical and contemporary) & closing thoughts/how to remember

*The presentation should be uploaded day that you present (after class).*

#### **CLASS POLICIES:**

**Emails:** Emails are not normally answered evenings and weekends and may take up to 2 business days to return during very busy periods.

**A note on independent course web sites/ course sharing sites from the University:** Student or professor materials created for this course (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the author(s). They are intended for personal use and may not be reproduced or redistributed without prior written consent of the author(s).

**Contact me:** The best way to reach me is through email or office hours. Should you email or come see me? Short questions that can be answered quickly can always be asked in email. But if your question requires more than a quick response you'd be better off coming to see me in person. I am happy to make appointments outside of office hours. Please email me to make an appointment. Although I usually check email daily, I may not do so on weekends and it may take 2-3 days during busy periods. Please put your full name and course number in the subject heading.

**Late policy:** The late policy of this class is designed to be fair to students who handed their work in on time. Late assignments will be penalized at the rate of 10% per day (weekends included) until 100% has been reached. Extensions will only be granted for documented medical or family emergencies. Please note that late work will be graded as my schedule allows.

**Rough drafts:** I am happy to review and comment on rough drafts that are submitted by email a minimum of 7 days before an assignment is due. I will return it to you with comments. In order to receive credit for the effort of doing a rough draft, always submit the rough draft (print if necessary) with my comments.

**Sources:** Assignments specify what types of sources are appropriate and expected for a given task. These guidelines are aimed at detecting plagiarism, preventing students from exclusively relying on faulty and/or suspect Internet research, and promoting the use of the range of types of scholarly sources that are standard for university level research. **Any assignment which does not use the required sources does not meet the requirements of the assignment and will receive a failing grade.**

### **Plagiarism:**

**Learn About plagiarism: It is the responsibility of every student to know what constitutes plagiarism and avoid it.** There is a great deal of information about what plagiarism is and how to avoid it on the Carleton University Library web site.

**Check for plagiarism in your own work:** Re-read all written assignments to ensure that they include proper citations for quotes and paraphrases and do not too closely paraphrase the original text when you put material in your own words. See the web site for links to online guides about paraphrasing. You may always contact me and ask my opinion about your work. It is always safer to have an extra citation that perhaps is not absolutely necessary than to be missing one. When in doubt, cite. **Failure to cite sources is a form of plagiarism. Please see the University regulations below.**

**Style:** The Religion program uses the Chicago Manual of Style (humanities or footnote and bibliography style) as its standard style. Use it for all citations. I also strongly recommend using citation management software/sites/aps for your citations. See the Library web site for information on both.

<https://www.zotero.org/>

<https://library.carleton.ca/help/citation-management>

<http://www.library.carleton.ca/help/citing-your-sources>

<https://owl.english.purdue.edu/owl/resource/717/01/> (Chicago manual of style resource)

**List of Works Cited:** Always include a list of works cited at the end of the assignment.

### **Things I need to know: (Contact me by email or come speak with me)**

- You don't understand what is expected of you.
- English is not your first language.
- You have a learning disability.
- You are doing poorly in the course and want to improve.
- You don't understand the material.
- You have a problem that is making you do poorly in the course.
- If you are going to ask for a deferral for this course from the Registrar.



## University Regulations for All Humanities Courses

### Copies of Written Work Submitted

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Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

### Academic Integrity at Carleton

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Plagiarism is presenting, whether intentionally or not, the ideas, expression of ideas, or work of others as one's own. Plagiarism includes reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to: books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, art works, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, and material on the internet. More information can be found [here](#).

### Academic Accommodation Policy

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#### **Academic Accommodation**

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

**Pregnancy obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Religious obligation:** write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details see the [Student Guide](#)

**Academic Accommodations for Students with Disabilities:** The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at

613-520-6608 or [pmc@carleton.ca](mailto:pmc@carleton.ca) for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the [PMC website](#) for the deadline to request accommodations for the formally-scheduled exam (if applicable).

### **Survivors of Sexual Violence**

As a community, Carleton University is committed to maintaining a positive learning, working and living environment where sexual violence will not be tolerated, and is survivors are supported through academic accommodations as per Carleton's Sexual Violence Policy. For more information about the services available at the university and to obtain information about sexual violence and/or support, visit: [carleton.ca/sexual-violence-support](http://carleton.ca/sexual-violence-support)

### **Accommodation for Student Activities**

Carleton University recognizes the substantial benefits, both to the individual student and for the university, that result from a student participating in activities beyond the classroom experience. Reasonable accommodation must be provided to students who compete or perform at the national or international level. Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. <https://carleton.ca/senate/wp-content/uploads/Accommodation-for-Student-Activities-1.pdf>

## **Grading System at Carleton University**

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Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points and the percentage conversion is below. Grade points indicated are for courses with 1.0 credit value. Where the course credit is greater or less than one credit, the grade points are adjusted proportionately.

[Grading System](#)

## **Course Sharing Websites and Copyright**

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Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or

distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

## Statement on Class Conduct

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The Carleton University Human Rights Policies and Procedures affirm that all members of the University community share a responsibility to:

- promote equity and fairness,
- respect and value diversity,
- prevent discrimination and harassment, and preserve the freedom of its members to carry out responsibly their scholarly work without threat of interference.

## Deferred Term Work

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In some situations, students are unable to complete term work because of illness or other circumstances beyond their control, which forces them to delay submission of the work.

Students who claim illness, injury or other extraordinary circumstances beyond their control as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor and **in all cases this must occur no later than three (3.0) working days after the term work was due.**

The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule. Normally, any deferred term work will be completed by the last day of term. More information is available [in the calendar](#).

## Deferred Final Exams

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Students who are unable to write a final examination because of a serious illness/emergency or other circumstances beyond their control may apply for accommodation. Normally, the accommodation for a missed final examination will be granting the student the opportunity to write a deferred examination. In specific cases when it is not possible to offer a deferred examination, and with the approval of the Dean, an alternate accommodation may be made. [More information.](#)

The application for a [deferral](#) must:

1. be made in writing or online to the Registrar's Office no later than **three working days** after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation and, in cases of illness, by a medical certificate dated no later than one working day after the examination, or by appropriate documents in other cases. Medical documents must specify the date of the onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [forms and fees page](#).

Any questions related to deferring a Final Exam or Final Assignment/Take Home Examination should be directed to the [Registrar's Office](#).

## Withdrawal From Courses

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Withdrawn. No academic credit, no impact on the CGPA. WDN is a permanent notation that appears on the official transcript for students who withdraw after the full fee adjustment date in each term (noted in the Academic Year section of the Calendar each term). Students may withdraw on or before the last day of classes.

Important dates can be found [here](#):

## Financial vs. Academic Withdrawal

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**Make sure that you are aware of the separate deadlines for Financial and Academic withdrawal!**

Making registration decisions in Carleton Central involves making a financial and academic commitment for the courses you choose, regardless of attendance. If you do not attend – you must withdraw in Carleton Central within the published deadlines to cancel your registration. [More information](#)

## Department Contact Information

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**College of the Humanities** 300 Paterson Hall (613)520-2809

[CollegeOfHumanities@cunet.carleton.ca](mailto:CollegeOfHumanities@cunet.carleton.ca)

Drop box for CLCV, HUMS LATN GREK Term Papers and assignments is outside 300 P.A.

**Greek and Roman Studies** 300 Paterson Hall (613)520-2809

[GreekAndRomanStudies@cunet.carleton.ca](mailto:GreekAndRomanStudies@cunet.carleton.ca)

Drop Box is outside of 300 P.A.

**Religion** 2A39 Paterson Hall (613)520-2100

[Religion@cunet.carleton.ca](mailto:Religion@cunet.carleton.ca)

Drop box for RELI and SAST Term Papers and assignments is outside of 2A39 P.A.

**Registrar's Office** 300 Tory (613)520-3500

<https://carleton.ca/registrar/>

## Student Resources on Campus

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[CUKnowHow Website](#)

[Academics: From registration to graduation, the tools for your success.](#)